



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

BARTON'S 'THE RELIGIONS OF THE WORLD'

The Religions of the World. By GEORGE A. BARTON, Professor of Biblical Literature and Semitic Languages in Bryn Mawr College. THE UNIVERSITY OF CHICAGO PRESS. Chicago, Illinois. pp. x + 349.

THE book is one of a series of Handbooks of ethics and religion issued by the University of Chicago Press. In fifteen chapters Professor Barton delineates successively: the religions of primitive peoples; the religion of Babylonia and Assyria; the religion of Egypt; the religion of the ancient Hebrews; Judaism; Mohammedanism; Zoroastrianism; the religion of the Vedas; Buddhism and Jainism; Hinduism; the religions of China; the religions of Japan; the religion of Greece; the religion of Rome; and Christianity. At the head of each chapter are selections from the religious literature which give expression to the principal ideas and the spirit embodied in the religion treated in the chapter, and at the close is a brief summary and an evaluation of that religion, followed by short bibliographies for 'supplementary reading', divided into two classes according to the library facilities of the student. An appendix gives a further lengthy bibliography for the use of the teacher, and a second appendix suggests an outline of a book to be written by the student.

The book is a *multum in parvo*. Within 307 pages Professor Barton has succeeded in giving a comprehensive and rounded out summary of the principal tenets and characteristic manifestations, their origin and historical development, and their relation to the other factors of life, of all the great religions. The well-known broadmindedness of the author is exhibited in every chapter of the book. Thus in summing up the chapter on Judaism he says: 'The spirit of Judaism, whether orthodox or reform, is still noble. Jews regard themselves as heirs of the prophets, as the

preachers of monotheism, and the champions of social righteousness. . . . They have in modern times furnished, too, a good quota of the world's notable philanthropists' (p. 95). The estimate of Islam closes with the words: 'Much must be conceded to a religious system that commands the devotion of nearly one-sixth of the population of the globe, even if it must be recognized that it is not the natural instrument for the expression of the religious feeling of the most refined' (p. 115 f.).

Professor Barton's views of the origin and history of the religion of the Semites and of the ancient Hebrews, with his theory of a matriarchal social organization and a mother goddess as a *prius*, is well known from his *Sketch of Semitic Origins*. We shall only mention that in the present book he suggests as a probable meaning of the Tetragrammaton, 'he who causes passionate love' (p. 61, cf. *Semitic Origins*, p. 284: 'He who gives life the most probable original meaning'). Anthropologists will take exception to the statement (p. 1): 'Paleolithic man did not shape the stones employed for tools.' Unquestioned stone artifacts have been found in river-gravels, and in caves and rock-shelters, the high antiquity of which has been attested not only by their geological placement but by their association with the remains of extinct species of animals, such as the mammoth, rhinoceros, reindeer, &c. So also there is no evidence of a 'Copper Age' (p. 2), that is, of a universal stage of culture characterized by the sole use of copper, though it is very likely that in some parts of the world copper was the first metal of which implements were made.

The book will fully serve its purpose as a text-book for the college for which it is primarily intended. But the general reader, too, and even those acquainted with the special and larger works of Hopkins, Jastrow, Moore, Toy, and others will find it useful and handy for reviewing their knowledge. The index is full and thorough, and the typographical arrangement of the book is all that could be desired.

I. M. CASANOWICZ.

U. S. National Museum.